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CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

*WHAT THOU SEEST, WRITE AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 16.

HARTFORD, SATURDAY, MAY 7, 1831.

WHOLE NO. 484.

CONDITIONS.

THE CHRISTIAN SECRETARY.
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

AND

PRINTED BY PHILEMON CANFIELD,

Six Rods South of the State House.

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of the time of subscribing; if not, an addition of 50
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No paper will be discontinued except at the option
of the Publisher, until notice is given, and arrear-
ages paid.

All letters on subjects connected with the paper
should be addressed to Philemon Canfield, Post Paid
We intend to adhere strictly to the above Conditions.

From the London *Baptist Magazine.*

A MISSIONARY ADDRESS BY THE LATE
REV. A. FULLER.
Continued from page 57.

VI. Again; It is a work, let me tell you, my brethren and sisters, to which God hath set both heart and hand: his heart is engaged in it. The far greater part of the works of men are wrought in uncertainty; one man builds up that which another man pulls down; it is one of the vanities of time. A man does not know what he shall leave behind him. But the work in which you are engaged is not left to the caprice of the generation to come, your God has set his hand to it, his heart is engaged in it, and the zeal of Jehovah shall establish it; the zeal of Jehovah shall perform this. It must prevail and increase; to engage in it, is to engage in a work in which God is engaged—the Savior of sinners is engaged, and in which all the prophets and apostles were engaged. To be employed in such a work is worth living for, it is worth dying for; yea, it is worth dying a martyr for, if one could but lay a few stones in such a building as this.

VII. But I shall draw to a close with a remark or two. Let me remind you, in the first place, that the greatest work requires an attention to little things; may, it is made up of an accumulated mass of little things. It may be said of work, as of character, a man does not attain to the character of a great man, by performing a single valiant exploit, but by a long series of unremitting labor, by a union of rare qualities with unremitting circumspection, care, fidelity, and indefatigable perseverance; and where all these are united and combined to the end, that constitutes a great character. It does not consist in one great exploit, but in a number of little things; it is by an attention to little things, one at a time. Look at Nehemiah in the context; you will see the good man inquiring how the godly men go on at Jerusalem; he is informed the wall is in ruin, and the gates of it are burnt with fire, and that the Jews which had escaped from the captivity are in great affliction and reproach; he retires into his chamber and weeps in secret, praying before the God of heaven. He then appears again in the palace, presents his supplication to the king, and obtains a commission to rebuild the city of his fathers' sepulchres; he goes, and says nothing to any body; he does not blow a trumpet and say, I am come—no, not he, he goes about his work in a still, quiet way. He enters the city, tells no man of it, and accompanied by no creature except the beast he rode on, and that in the night. He observes the state of things, keeping his design to himself, till a proper time offers to disclose it; and then imparting it to a few select friends only, till at length the fire kindles, and they go on to work, following the leadings of Providence, embracing every opportunity, stretching what circumstances will best promote it, doing the work of the day in the day, and leaving the openings of Providence to point out the labor of to-morrow,—till at length the wall is built. It is in this way God will bring you on, so do not forget that a great work requires a minute attention to little things; he that is only looking at the performance of one great exploit, and overlooks the minutiæ of things, will do but little to this great work.

Take notice, once more, that as a great work is composed of small things, so that great work may be retarded and ruined by inattention to small things. This is a thought I wish much to impress on your minds. Dead flies (says the wise man) cause the ointment of the apothecary to send forth an ill savour, so doth a little folly him that is in reputation for wisdom and honor. I think I have known several that were in reputation among the churches of God, whose reputation has been lost by little faults. If any of that spirit should get among you, which prevailed among Christ's disciples, I call this a little thought and indicative of a little mind; I mean, who should be greatest. If any of that leave be suffered to get among you, remember it is but a little fault, but productive of great evils, which may mar and ruin the mission; or if little discords shall take place, that will have the same effect: there will be need for you to remember that you are poor sinful worms, and carry that along with you, which needs perpetual watching. There will be failings, ah! and enough to try one another's patience too!—so that you need wisdom and grace to prevent

interruption in your work from your own selves. If, when one is guilty of a little fault, he says anything which amounts to a slight neglect, or a harsh word, or a foolish speech; if his one word makes you utter two; if, instead of stopping the progress at the first onset, you deal in jealousy and in whispering, and tell all you know of it, excepting him or her; this little folly may work serious mischief, and undermine that great work in which you are engaged.

I must not, and will not, conclude, without saying a word or two to my dear sisters, that are engaged as fellow laborers, in one respect. In the primitive times, my dear young people, there were women frequently made mention of that were helpers in the work of the Lord; and I am sure we have to say our sisters in this undertaking have deserved no less at our hands than they have been eminently useful. We feel for you, and love you, for the love we think we discover in you to our Lord Jesus Christ: we do not expect it belongs to your sex to endure hardships and to brave the tempestuous ocean; but we rejoice to find the tender hearts of females furnished with fortitude equal to the occasion. It is yours, my dear sisters, to cheer and strengthen the hearts of your partners: if you weaken their hands and discourage their hearts: if you cherish in them a jealousy of any one of their brethren, and thus weaken their attachment to each other, separating them in their labors, which I trust will never be the case, you will then be a hindrance to them; it is for you to strengthen their hands, and comfort their hearts.

You are to converse with the female natives, and embrace opportunities silently to introduce the Gospel of Jesus Christ among those of your own sex. It is for you to set examples of modesty, economy, and industry, and of every Christian grace, to those around you. You are shortly going a-board ship; may God preserve you, and hear the many prayers offered up on your behalf.

I remember reading a very interesting account of sister Chamberlain, and as it is by no means foreign to the subject, I will mention it:—The supercargo of the ship in which she sailed from America to India, expressed (in a letter he wrote at her death) in the strongest language, his regard for her character. "I never saw (says he) a woman in which were united more amiable sweetnes of temper, calmness, and fortitude in danger, in my life. May you follow such an example; she is gone; her race was short; but she has left an example worthy of her memory! I remember thouands of tears were shed for her: let it be to the place to emulate such an example. If God may preserve you to the end of your voyage, you will perhaps be members of a large family, known in the East as the 'happy family.' You will study the things that make for peace; enter cheerfully into its rules, conform to its ordinances; study peace, and the happiness of every branch of the family."

It is of great importance, in a family of two or three score, that every one should know and keep his place. It is possible that you with your husbands, may be placed so as to preside in a separate station, as it is their intention to plant new stations in different parts of the country; should God call you to this, you will have occasion to exercise prudence, patience, gentleness, and goodness, that shall have a tendency to win a candid attention.

And now, my dear sisters, and my dear brethren, what can I say more? my heart will go with you; all our hearts will go with you; our prayers will ascend to God for you; into his hands we must commit you—we do cheerfully commit you,—we cannot commit you into better; we will adopt the language of that godly man, who says, "Think upon them, O Lord our God, for good,"

* Here this affectionate servant of Christ, and not a few besides, shed tears.

For the Christian Secretary.

Mr. EDITOR,

During revivals of religion, I am often re-

quested, by a certain class, to explain certain

passages of scripture, in reference to baptism.

I would therefore, present the following

through the medium of your paper, showing

the different words, used by the Greeks, to ex-

press the various methods of applying water,

and leaving them to judge which is intended by

the Greek word *baptize*. See *Servellius' Greek*

Lexicon Dictionary, by Pickering and Oliver.

1. * *BAPTIZO*, to dip, immerse, plunge, sink.

To wash; perform oblation, cleanse; baptize,

also, to overwhelm one with any thing, to be

prodigal towards one. Hence, *Baptizo*, to dip

or plunge. Hence, in English, *BAPTIZE*.

2. † *BAPTISM*, immersion, dipping, plunging.

English, *BAPTISM*.

3. ‡ *BAPTISMOS*, a washing, baptism.

4. *BAPTISTES*, he who dips or immerses, a

baptizer. Hence, *BAPTIST*.

BAPTISTERION, a bath, a place or vessel to

wash in; a place where baptism is performed.

Hence, in English, *BAPTISTRY*.

BAPTOS, dipped, dyed, colored, to be drawn

like water; also a certain game. From

5. *BAPTO*, to dip, plunge, dye, or stain; to

wash; draw up, fill by drawing up; in the pas-

sive, to be lost as a ship; *Bapsas arutainan*,

having dipped the brass vessel a basin into the

water.

6. *RAINO*, to sprinkle, moisten, shed upon.

Hence, in English, *TO RAIN*.

RANTHOS, sprinkled.

RANIS, sprinkling, drop, rain, hence in Eng-

lish *RAIN*.

7. *RANTIZO*, to sprinkle, shed upon.

RANTIMOS, a sprinkling.

EKCHO, to pour out, empty, shed; to con-

sume, to waste or exhaust, to destroy.

9. *LOUO*, to wash [to bathe, or wash the body,

for cleansing, so used in Old and New Testa-

ments.

10. *NIPTO*, to wash *properly* the hands.

11. *PLUNO*, to wash, *particularly clothes*, as

the body, and *NIPTO*, the hands and feet."

The following references will show where

the above words are used in scripture, which

passages the reader will please take his

mind and examine.

1. * II. Kings, V ch. 14 vs. *dipped*. Matt.

III, 6, 11, 13, 14, 16—XX, 22, 23—XXVIII.

Mark, I, 4, 5, 8, 9—VII, 4, *wash* or

bathe the body.—XVI, 16. Luke, III, 21.

John, III, 22, 23, 26—IV, 1, 2. Acts, 5—II,

38, 41—VIII, 12, 13, 16, 36—IX, 18—X,

47, 48—XI, 16—XVI, 15, 33—XIX, 3, 4—

XII, 16. Rom. 6, 3. I. Cor. I, 13, 14,

15, 16, 17—XII, 13. Gal. III, 27. *Baptized*, &c.

2. † Matt. III, 7—XX, 22, 23. Mark, I, 4.

Acts, XIX, 3. Rom. VI, 4. Eph. IV, 5—

Col. II, 12. I. Peter, III, 21. *Baptism*.

3. ‡ *Mark*, VII, 4; *washing* of cups, &c.—

See the command in Leviticus, XI, 32, eis hu-

do bapsetai, into water, pur or baptized in

water.

4. Matt. III, 1. *Mark*, VI, 14, 24, 25—

VIII, 12. *Baptist*.

5. *Lev.* XI, 32; *put into water*.—XIV, 16,

51. *Numb.* XIX, 18; *dip*. Job, IX, 31;

plunge. Matt. XXVI, 23. Rev. XIX, 3, dip

and other places where dip is found in the

Old Testament.

6. *Lev.* 14, 16, 51. *Ezekiel*, XXXVI, 25, *sprinkle*; and many other places in the Old

Testament where *sprinkle* is found.

7. *Rantizo* and its participles are used where

ever *sprinkle*, *sprinkling* and *sprinkled* are found in the New Testament.

8. *Acts*, II, 17, 18; *pour out*.

9. *Louo* is generally rendered *bathe* in the Old

Testament. See Levit. XV Chapter and

many other places. Heb. X 22, bodies washed.

10. *Mark*, VII, 3, *wash* their hands. Except

they (*Nipto*) their hands oft, they eat not—and

when they come from the market except they

baptize they eat not. *Nipto* and *baptizo* in these

passages, are both translated *wash* which

often perplexes the reader. They washed

CHRISTIAN SECRETARY.

ing salvation from idols by endless ceremonies, was not difficult; but so to convince them of the folly of these things, as to make them forsake such refuges of lies, after they and their fathers had trusted in them for ages, he found to be a work which bid defiance to all human power or persuasion; when therefore, he had answered their objections, and plainly stated to them the truth of the gospel, he commanded them to God, knowing that nothing but his Spirit could enlighten their understandings, and convert their souls.

His addresses were remarkably simple; he made use "great plainness of speech;" he made no attempt to astonish the vulgar by displaying his superior knowledge, or to raise himself in the estimation of the Brahmins by using high-sounding language; he tried to be as plain as possible, and so to speak that the very meanest might be able to understand. When he read any thing besides the Scriptures, it was almost always poetry; his poetry, however, was of a simple kind, and he found it to be equally well understood with the plainest prose, and to be incalculably more efficacious in attracting and keeping up the attention of his hearers.

The extent to which he carried his labors in preaching the gospel was surprising. Had he done what he did in a northern clime, we should have considered his exertion great; and we never could have believed it possible for one man to do what he did in this climate, unless we had been furnished with a proof of it in his example. He preached the gospel from Calcutta round about to Hurdwar; and in order to accomplish this object, he had to acquire the Bengalee, the Hindooostane, the Hindooee, and the Brij-Bhasha, that he might have it in his power to use all or either of them, as his situation or circumstances might require. In passing through one province, he spoke in the language of that province; and on entering another, he still declared to the people "the wonderful works of God in their own tongue;" and in places of great resort, and on the borders of contiguous provinces, where different people were mingled together, he had often in the same discourse to employ part of his time in one language, and part in another.

* It is astonishing with what tenacity the natives of this country hold this opinion, that God is the author and enroller of all sin, as well as holiness; and though there is, perhaps, no one that admits of clearer refutation, there is no one to whom they cling with more unconquerable obstinacy. It is an idea which seems to have prevailed in most systems of idolatry; and we may cease to wonder at its being prevalent among the Hindus, when we find it firmly maintained among the polished Greeks.

From the Baptist Register.

APEAL TO THE CHRISTIAN WORLD.

"Give us this day, our daily bread."

The Oswego County (N. Y.) Sunday School Teachers' Association have adopted the 'Verse System.' The verse system contemplates as its object, that every individual in the community shall commit to memory one verse per day of the sacred scriptures, and all the same verse; and that the 7 verses of the week shall constitute the lesson for every Sabbath School.

[Agreeably to the request contained in a resolution of the 'Oswego County Sunday School Teachers' Association,' and which is referred to in the above 'Appeal,' we publish the seven verses of scripture, noting the day of the month for which each verse is in the lesson.]

VERSE ASSOCIATION.

"Give us this day, our daily bread."

Monday, April 11.—John xii, 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.

April 12.—The people therefore that stood by, and heard it, said that it thundered; others said, An angel spoke to him.

April 13.—Jesus answered and said, This voice came not because of me, but for your sakes.

April 14.—Now is the judgment of this world; now shall the prince of this world be cast out.

April 15.—And I, if I be lifted up from the earth, will draw all men unto me.

April 16.—(This he said, signifying what death he should die.)

April 17.—The people answered him, We have heard out of the law, that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? Who is the Son of man?

DR. CHEYNE'S TESTIMONY IN FAVOR OF TEMPERANCE SOCIETIES.

At a District Meeting of a Temperance Society, held in the Friends' meeting house, Cole alley, Dublin, Dr. Cheyne delivered the following address. The testimony of medical men in Great Britain respecting the effect of ardent spirits on British sailors and soldiers, corresponds exactly with that which has been recently elicited from physicians in this country.

Dr. Cheyne, Physician-General, addressed the meeting as follows:—"Since Temperance Societies have been established in Dublin, I have attended many of their meetings, and never, I may say, without pleasure, and seldom without profit—they have a tendency to strengthen every good principle in our nature. I have heard addresses, made by members of Temperance Societies, (who had probably passed the day at the forge or at the loom) which, in clearness of statement, strength of reasoning, and in propriety of sentiment, would have done no discredit to a Fellow of Trinity College.

My opinion is, that Temperance Societies are calculated to effect a moral improvement in the whole community. I am prepared by documents of unquestionable credit, to demonstrate the ruinous effects of ardent spirits in the navy and army. I was brought up in a sea-port town, and am well acquainted with the character of the sailor. There are no men who possess more kindness and affection than the sailors do, or are more generally obliging; there is something so adventurous in their life, and so useful in their labours, that there would

DR. RYLAND AND ROBERT HALL.

The following brief but beautiful description of the talents of those eminent servants of Christ, the late Rev. J. Ryland, D. D. and the Rev. Robert Hall, of Bristol, (Eng.) is from the pen of Mr. J. G. Fuller, son of the late venerable Andrew Fuller, and is extracted from his letter to a friend in this city, dated March 9.—*N. Y. Observer.*

This day so'nights, the members of Broadmead were again called for the second time to follow the earthly remains of their pastor to the house appointed for all living. The wounds which were yet unclosed at the remembrance of the dear Dr. Ryland, were again lacerated in the interment of his illustrious successor. Dear men! Lovely and pleasant in their lives, in their deaths they are now united. Their bodies are moulder away in the same vault, and their spirits are vying with each other in praising God and the Lamb, before the eternal throne. The character of their eloquence here was perfectly dissimilar, but before the throne they sing the same song—a song in which angels unite not, but admire in rapturous silence the song of the redeemed: "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests," &c.

I know not how better to describe their preaching, than by comparing the eloquence of the latter (Hall) to the *refreshing tide*, at first indistinctly heard, but as it neared the shore, its successive undulations became more and more powerful, refreshing and *irresistible*, except by the adamant heart. Just watch the progress of the tide—and, in its distant movements falling very gently on the ear—it's gradual clearness and power—it's gathering up its strength as its last waves beat upon the shore, and you have some idea of the *kind* of eloquence which charmed so many hearers. The eloquence of the Doctor was of a totally different order: irregular, bounding and impetuous, rather dissonant to the ear, but harmonious to the soul. It resembled the cataract rather than the tide. The eloquence of the former was more *regularly* beautiful—its undulations succeeding each other in such nice proportion that the difference was scarcely perceptible when viewed in immediate connexion. But there were sudden *bursts* of eloquence in Dr. Ryland, to which no other man in the circle of my knowledge could even approach. The former was evidently the result of pre-meditation—the latter, the impetuous gushing of a hidden spring. The eloquence of Hall was uniform—that of Ryland, occasional—but the occasional bursts of the latter, so evidently unstudied—so evidently the direct inspiration of the Holy Spirit, exceeded in grandeur and sublimity.—But I must forbear. I wonder why I wrote thus, and wish I had time to replace it, by a reference to character rather than to talent. They were both distinguished by the eloquence of holiness.

I enclose for your acceptance, a copy of the Doctor's Pastoral Memorials, which, however, give no indication of the eloquence I have been describing—for this single reason—they are copied from his notes, and his eloquence was not written—not studied—not intended. It was a direct emanation from above, which he was incapable of resisting.

WORKS OF GOD.

In contemplating the glorious works of God, if we limit their extent, even within the bounds of our own short sighted observation, and the Word of divine truth, in which they are portrayed, we are alike struck with the wonderful magnificence of the one and the moral beauty and sublimity of the other. It is indeed difficult to consider the subject abstractly, for in rendering homage to him, for whom and by whom all things were created, of whom it is said, "the Heaven of Heavens cannot contain him," by a natural and instinctive volition, the human mind associates with him the Holy Spirit, through whose goodness and loving kindness all is brought to our view, and ascribes equal praise to the Power that created, the Hand that redeemed, and the energy of Spirit which hath so kindly sustained us. In an enlightened view of the works of his creation, poor finite creatures will every where exclaim with the Psalmist;—What is man that thou art mindful of him, or the son of man that thou regardest him? It is evident to every reflecting mind, that the immortal spirit within alone mainly distinguishes his high destiny from the brute that "perisheth." The mind of man, then, and the immortal soul, are what give dignity to his nature, and constitute the noblest work of God.—*N. Y. Palladium.*

SOUL.—The moment my soul departs from this body, it will be more separate from the present world in which I live, than if it were at this instant placed beyond the orb of Saturn; and yet at the orb of Saturn, what a mere nonentity would this present world be! But to be placed at such an inconceivable distance from my present station, and to be there alone, though out of absolute pain, shocks the mind: on the other hand, to be there, or any where else, under the sense of Divine favor, and with the presence of Christ, makes that state no solitude, and this world no loss.

THE THOUGHTS of spiritual things, are with many as guests that come into an inn, and not like children that dwell in the house; they enter occasionally, and there is great ado to provide proper entertainment for them. Presently they depart and are not looked or inquired after any more; things of another nature are attended to, and new occasions bring in new guests for season. So it is with these occasional thoughts about spiritual things. But those that are genuine and natural, arising from a living and internal spring, they dispose the mind to them, and are as the children of the house; missing they are inquired after; the soul calls itself to account, whence it is that it hath been so long without them, and summons them to its wonted converse and fellowship.

New Baptist Church formed.—On Tuesday, the 5th ult., a new Church was publicly recognized in the Baptist Meeting-house on Cumberland Hill, eight miles from Pawtucket, on the stage road to Worcester. Rev. Mr. Church, pastor of the Second Baptist Church in Providence, preached on the occasion. Rev. David Benedict has engaged to supply this people, and act as their pastor, as he has continued for almost two years to do, until a settled pastor can be obtained.—*R. I. S. S. Journal.*

MIDDLETOWN, May 4th, 1831.
To the Editor of the Christian Secretary.

Dear Brother,

Pursuant to notice, a meeting for preaching, prayer, &c., was held in the Baptist Meeting house in this city, which commenced on Wednesday, April 27th, and closed on the Friday following. Brethren Brockett, Spencer, Cushman, and Atkins, preached on the occasion, who, in the selection of their subjects, and by their earnest and affectionate appeals to the understanding and judgment of their hearers, gave proof that their great object in meeting us was, to win souls to Christ; and in this I trust they have not been disappointed.—Many felt, and some have acknowledged that they felt the force of the truths to which they listened. Prayers also were offered, and touching, pertinent addresses made by brethren R. Jennings, Wightman, Higby, Gates, and D. T. Shaler.

On last Monday evening, we had one of the most interesting inquiry meetings that we have witnessed. The heaving sigh, which we sometimes hear, and the starting tear that we frequently see, affords an indication of what is passing in the hearts of many in our congregation. Since the first Sabbath in March, 26 persons have been baptized, on a profession of their faith, and I pray God that many, very many more may be brought to yield their hearts to the Redeemer, and He shall have all the glory, both now and forever.

Yours affectionately,
JOHN COOKSON.

For the Christian Secretary.

REVIVAL IN LITCHFIELD.

It hath pleased the Lord graciously and wonderfully to pour out his Spirit upon the inhabitants in the centre of this town, within ten days—150 at the anxious meeting—and numbers rejoicing in hope. This visitation of mercy and grace is evidently connected with the Three Days Meeting held by our Congregational brethren, commencing on the 20th of April. The great object of every sermon and address on the occasion was to show sinners that they were without excuse, and in great danger, and to urge the importance of immediate repentance and conversion to God. The Lord has blessed them. We wish to do our duty, and share in the same blessings. We therefore wish through the medium of the Secretary, to invite our Baptist friends, ministers and others, to attend a special meeting with us, to commence on Thursday, the 12th of the present month, at 2 o'clock, P. M. We cannot but hope that some of our brethren will accept this invitation, and come in the fulness of the blessings of the gospel of peace, if perchance, the Lord will pour out a blessing to the honor of his name and truth, and the joy of our hearts.

In behalf of the first Baptist Church and congregation, in Litchfield, Northfield Society. LEVI PECK, Pastor.

CHRISTIAN SECRETARY.

HARTFORD, MAY 7, 1831.

BAPTIST BOARD OF FOREIGN MISSIONS.

The sixteenth Anniversary of the Board, was attended at Providence, on the 27th and 28th ult., in the meeting house of the First Baptist Church.

Considering how widely scattered are the members, the representation was large.

There were present—
From Massachusetts, Messrs. DANIEL SHAW, CHARLES TRAIN, LUCAS BOLLES, BELA JACOB, JAMES D. KNOWLES, IRAH CHASE, E. LINCOLN, HENRY LINCOLN, H. JACKSON, C. P. GROSVENOR.

From Rhode Island, Messrs. FRANCIS WAYLAND, DAVID BENEDICT.

From Connecticut, Bro. GUSTAVUS F. DAVIS, From New York, Messrs. SPENCER H. CONE, A. CHIBALD MC CLAY, C. G. SOMERS, THOMAS STONE.

The morning of Wednesday, was spent in devotional exercises. In the afternoon, the Reports of the Secretary and Treasurer were read. The facts detailed in these Reports were encouraging to the friends of the Missionary enterprise. As they will be published, we hope soon to give extracts to the readers of the Secretary.

In the evening, the annual sermon was delivered by Bro. R. Babcock, of Salem, from Psalm 67, 1, 2, "God be merciful unto us and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations."

The object of the sermon was, to show the influence which revivals should have on Missions. We must pray for spiritual blessings, not merely to promote personal happiness, or sectional interests; but that God's saving health may be known among all nations. It was a very judicious, appropriate, and animated discourse. Extracts were subsequently requested, for the American Bap. Magazine.

On Thursday morning, business was resumed—Several Committees reported.—It was voted to send another printing press, and two more printers to Burmah. Resolutions were passed in reference to the late afflictive events, in connexion with the African Mission, sympathising with the bereaved families of the deceased Missionaries; requesting Bro. G. F. Davis, to write a Memoir of Rev. B. R. Skinner, &c.

At 4 o'clock, P. M., the Board adjourned a session, which, as usual, had been perfectly harmonious and pleasant.

In the evening a meeting was held in the meeting house of the Second Baptist Church. A part of the Secretary's Report was read, and addresses delivered by brethren Chase, Cone, and Bolles.

This meeting was one of considerable interest, and it is believed that the brethren parted bearing in their bosoms, a stronger conviction of the importance and utility of Christian Missions, among their benighted, perishing fellow men.

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MAY 4th, 1831.
Christian Secretary.

Meeting for preaching,
the Baptist Meeting
which commenced on
and closed on the
in Brockett, Spencer,
reached on the occasion
of their subjects,
affectionate appeals
and judgment of their
great object in
to Christ; and in
been disappointed.—
We acknowledged that
truths to which they
are offered, and touch-
made by brethren R.
H. Gates, and D. T.
g., we had one of the
meetings that we have
sigh, which we some-
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indication of what is
many in our Congre-
sabbath in March, 26
and, on a profession
that many, very man-
yield their hearts to
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mionately,
JIN COOKSON.

Secretary.

Lord graciously and
Spirit upon the in-
this town, within ten
meeting—and num-
This visitation of mer-
connected with the
held by our Congrega-
tion on the 20th of
of every sermon and
was to show sinners
excuse, and in great
importance of imme-
risonment to God. The

We wish to do our
same blessings. We
the medium of the Sec-
tist friends, ministers
special meeting with
day, the 12th of the
P. M. We can-
our brethren will ac-
come in the fulness
of peace, if perad-
vise us out a blessing,
and truth, and the

Baptist Church and
Northfield Society.
VI PECK, Pastor.

SECRETARY.
MAY 7, 1831.

FOREIGN MISSIONS.
The Board, was at-
the 27th and 28th ult., in
first Baptist Church.
scattered are the mem-
ber.

DANIEL SHARP,
BOLLES, BELA JACOB,
CHASE, E. LINCOLN,
C. P. GROSVENOR,
FRANCIS WAYLAND,

STAVUS F. DAVIS,
SPENCER H. CONE, AB-
OMERS, THOMAS STOKE-
FELD, was spent in de-
the Reports of the
are read. The facts de-
are encouraging to the
enterprise. As they will
give extracts to the

Rev. G. F. Davis, is expected to preach a Mission-
ary sermon before the Hartford Baptist Female Mis-
sionary Society, to-morrow evening, if the weather
is favorable, at half past 7 o'clock, in the Baptist
Meeting house.

A collection will be taken at the close, to aid in
printing the Bible in the Burman language.

An opportunity will be presented for ladies to be
members of the Society.

Dialogue on Close Communion.—The first edi-
tion of "A Dialogue between Peter and Benjamin,
on the subject of Close Communion; By Delta," is
sold.

Such is the pressing demand for this little pamphlet,
from various quarters, we deem it advisable to in-
form our readers, that a second edition, with some
additions, is now in the Press and will be for sale, at
the Baptist Tract Depository, as early as Wednes-
day of next week. Price \$2.50 per hundred; 37 1-2
cents per dozen; 4 cents single.

GENERAL ASSEMBLY.

The General Assembly of this State convened on
Wednesday last.

The Senate was organized by the choice of Hon.

Robert Fairchild, President, pro tem., Charles M.

Emerson, Esq. Clerk.

Prayer by Rev. G. F. Davis.

The Senate chose Rev. G. F. Davis, as Chap-
lain; the Speaker of the House having been autho-
rized to invite a Clergyman to officiate as Chaplain,
chose the gentleman who officiated in the Senate.

No Lieutenant governor having been elected by
the people, the Senate made choice of Mr. Ed-
wards; the lower house did not concur, but post-
poned the subject indefinitely.

The House of Representatives made choice of
Martin Welles, Speaker, and Cyrus H. Beardslee
and C. P. Huntington, Clerks.

Both branches of the Legislature having been
duly organized, assembled together in the Senate
Chamber, when His Excellency, John S. Peters,

came in, and was sworn into office by Judge Peters.
The throne of grace was then addressed by Rev.
Gustavus F. Davis, imploring the blessing of God
on the newly invested Governor, and the newly or-
ganized government for the present political year.
This was all the ceremony on the occasion. The
annual procession was not formed, but both Houses
adjourned to 3 o'clock, P. M.

In the afternoon, the Message of the Governor
was read. Extracts will be hereafter given.

General Intelligence.

ACT TO AMEND THE SEVERAL ACTS RESPECTING COPY RIGHTS.

It is enacted by the Senate and House of Repre-
sentatives of the United States of America, in Con-
gress assembled, That from and after the passing of
this act, any person, or persons, being a citizen or
citizens of the United States, or resident therein,
who shall be the author or authors of any book or
books, map, chart, or musical composition, which
may be now made or composed, and not printed, and
published; or shall hereafter be made or composed,
or shall invent, design, etch, engrave, work, or
cause to be engraved, etched, or worked, from his
own design, any print or engraving, and the exec-
utors, administrators, or legal assigns, of such person
or persons, shall have the sole right and liberty of
printing, reprinting, publishing and vending such
book, or books, map, chart, musical composition,
print, cut, or engraving, in whole, or in part,
the term of twenty eight years from the time of re-
cording the title therof, in the manner hereinafter
mentioned.

Sec. 2. And be it further enacted, That if, at the
expiration of the aforesaid term of years, such au-
thor, inventor, designer, engraver, or any of them,
where the work had been originally composed and
made by more than one person, be still living, and a
citizen or citizens of the United States, or resident
therein, or being dead, shall have left a widow, or
child, or children, either or all then living, the same
exclusive right shall be continued to such author,
designer, or engraver, or if dead, then to such widow,
or child, or children, for the further term of fourteen
years: Provided, That the title of the work so re-
corded, shall be a second time recorded, and all such
other regulations as are herein required in regard
to original copy rights, be complied with in re-
spect to such renewed copy right, and that within six
months before the expiration of the first term.

Sec. 3. And be it further enacted, That if, at the
expiration of the aforesaid term of years, such au-
thor, inventor, designer, engraver, or any of them,
where the work had been originally composed and
made by more than one person, be still living, and a
citizen or citizens of the United States, or resident
therein, or being dead, shall have left a widow, or
child, or children, either or all then living, the same
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years: Provided, That the title of the work so re-
corded, shall be a second time recorded, and all such
other regulations as are herein required in regard
to original copy rights, be complied with in re-
spect to such renewed copy right, and that within six
months before the expiration of the first term.

Sec. 4. And be it further enacted, That no person
shall be entitled to the benefit of this act, unless
he shall, before publication, deposit a printed copy
of the title of such book, or books, map, chart, musical
composition, print, cut, or engraving, in the Clerk's
office of the district court of the district
wherein the author or proprietor shall reside; and
the Clerk of such Court is hereby directed and re-
quired to record the same forthwith, in a book
kept for that purpose, in the words following, (giving
a copy of the title, under the seal of the
Court, to the said author and proprietor, whenever
he shall require the same:)—"District of
—, to wit: Be it remembered, that on the
day — Anno Domini, A. B. of the said
district, hath deposited in this office the title of a book
(map, chart, or otherwise, as the case may be,) the
title of which is in the words following, to wit: (here
insert the title;) the right whereof he claims as au-
thor, (or proprietor as the case may be;) In con-
formity with an act of Congress, entitled, "An act
to amend the several acts respecting copy rights."

C. D. Clerk of the District. For which record, the
Clerk shall be entitled to receive, from the person
claiming such rights aforesaid, fifty cents; and the
like sum for every copy, under seal, actually given
to such person or his assignee. And the author or
proprietor of any such book, map, chart, musical
composition, print, cut, or engraving, deliver, or
cause to be delivered a copy of the same to the clerk
of each district court, at least once in every year, to
transmit a certified list of all such records of copy
right, including the titles so recorded, and the dates
of record, and also the several copies of books or
other works deposited in this office according to this
act, to the Secretary of State to be preserved in his
office.

Sec. 5. And be it further enacted, That no person
shall be entitled to the benefit of this act, unless
he shall give information of copy-right being secured
by causing to be inserted, in the several copies of each
and every edition published during the term se-
cured, on the title page, or the page immediately
following, if it be a book, or if a map, chart, musical
composition, print, cut, or engraving, by causing to be
impressed on the face thereof, or if a volume of
maps, charts, music, engravings, upon the title or
frontpiece thereof, the following words—"Entered
according to the act of Congress, in the year
—, (as the case may be.)

POPULATION OF CITIES AND TOWNS.
Under the new census, the cities and towns of the
United States, which contained a population exceeding
5,000, will rank in the following order:—1. New
York, 213,170. 2. Philadelphia, 161,412. 3. Balti-
more, 89,519. 4. Boston and Charlestown, 70,164
New Orleans, 43,674. 6. Charlestown S. C. 30,-
7. Cincinnati and suburbs, 26,513. 8. Albany,
24,516. 9. Washington City, D. C. 18,823. 10.
Providence, R. I. 17,832. 11. Pittsburgh, 17,365.
12. Richmond, 15,083. 13. Rochester, N. Y.
14. Salem, Mass. 13,926. 15. Portland, Me.
12,000. 16. Brooklyn, N. Y. 12,403. 17. Troy, N.
11,405. 18. Newark, N. J. 10,900. 19. New Haven,
10,663. 20. Louisville, Ky. 10,426. 21. Nor-
folk, Va. 9,800. 22. Hartford, Conn. 9,617. 23.
Georgetown, D. C. 9,411. 24. Utica, N. Y. 8,324.
25. Petersburgh, Va. 8,300. 26. Alexandria, D. C.
9,241. 27. Lancaster, Pa. 7,684. 28. New Bedford
7,518. 29. Savannah, 7,843. 30. Middletown, Conn.
6,876. 31. Augusta, Geo. 6,696. 32. Wilmington,
Del. 6,626. 33. Springfield, Mass. 6,496. 34. Low-
ell, Mass. 6,477. 35. Newburyport, 6,375. 36. Buffa-
lo, N. Y. 6,353. 37. Lynn, Mass. 6,130. 38. Lex-
ington, K. Y. 6,078. 39. Cambridge, Mass. 6,071.
40. Newport, R. I. 6,010. 41. St. Louis, 5,852.—
42. Taunton, Mass. 5,793. 43. Reading, Pa. 5,621.
44. Nashville, Tenn. 5,560. 45. Wheeling, 5,211.
46. York, Pa. 5,205. 47. Marblehead, Mass. 3,181.
48. Roxbury, Pa. 3,166.

GOLD!!

CHARLOTTE. (N. C.) April, 14th.—We have
substantial foundation for the rumors of the last eight
or ten days, of the great original deposites of Gold
discovered in this country. The account almost ex-
ceeds belief, and surpasses any thing of the kind in
the history of mining. The land on which the gold
was found, about 18 or 20 miles east of this place,
was purchased two or three years ago, by Mr.
Carleton, from Virginia, for the purpose of mining;
who after spending his time and money for a year or
two, relinquished the undertaking as unsuccessful.
Lately, however, the work was pursued by others,
which has eventuated in the discovery of this extra-
ordinary rich deposites, on the 24 ult. The whole
amount of gold is variously stated to be from 75 to
120 pounds, but from the statement of a gentleman
who was called upon to make a probable estimate
of the weight and value, it is supposed there is at least,
one hundred pounds of gold all obtained in one day.

The gold was found in a small space, two or three
feet below the surface, in grains and masses, weigh-
ing from ounces and pounds, to pieces of five, seven
and eight pounds! There was no vein discovered
or sign of any, but the laborers came suddenly upon
the whole mass of gold, deposited as it were in a
nest, and imbedded in a very red clay.

On pursuing the labor of digging during the past
week, we understand that no discoveries have been
made—the rich deposit being entirely isolated, prom-
ising no continuance of the extraordinary develop-
ment.

The value of the gold, it is estimated will not come
under \$20,000, after being separated from all extra-
neous substances.

From the Fall River, Mass. Monitor.

Indian Chief.—On Wednesday last there was found
washed out of a sand bank, in the southeast part of
this village, the remains of a human being, supposed
to be an Indian Chief. The chest, which was sur-
rounded by a belt of brass tubes, was in a state of
remarkable preservation. There were also found
with him several pieces of brass plate, and a case
containing half a dozen brass arrow heads. The
whole was enveloped in mats of finely braided bark,
and enclosed in a case of cedar bark. All parts
that came in contact with the metal and were near
it, present no appearance of decay. The integuments,
muscles and bones of the chest and of the arms
which rested upon it, as well as the bark that
enveloped them, are entirely preserved and remain
strong and flexible.

The place whence these remains were taken, is
within the Poosset purchase, near its northern
boundary, and within a field that has been cultivated
nearly a century. It is probable they were interred
a century and a half ago, perhaps longer. That the
preservation was owing to the presence of the metal
there cannot be much question, as only those parts
were preserved which were found in connexion with
and near it, the rest having disappeared.

ed, and faithfully applied to the object for which it
shall be specified. Pressed with the weight of the
Foreign and Domestic Mission, we charitably be-
lieve, all our churches will cheerfully co-operate in
such a work of benevolence, and labor of love.

GEORGE B. ATWELL.

NOTICE.

THE subscribers having entered into copart-
nership, will transact business under the firm of
J. B. GILBERT & SON.

at the old stand of J. B. G. corner of State and
Market streets. JOSEPH B. GILBERT.
CHARLES J. GILBERT.

April 1, 1831.

N. B.—They are this day, (April 20th) opening
an entire new stock of

HARDWARE & CUTLERY.

NOTICE.

THE Copartnership heretofore existing under
the firm of **BAKER & RICE**, is by mutual
consent dissolved.

AUGUSTUS D. BAKER.
JOSIAH S. RICE.

THE business will be continued at the old stand
by the subscriber, who is authorized to settle the
business of the late firm, and to whom all payments
must be made.

Wanted, by the subscriber, a young man as clerk
—one who has some knowledge of the business
would be preferred; reference as to character and
habits will be required.

AUGUSTUS D. BAKER.

Hartford, April 20th, 1831.

J. B. GILBERT & SON,

Have just received an entire new stock of fresh imported
HARDWARE & CUTLERY,
Which they offer at WHOLESALE and RETAIL,
at the LOWEST prices—among which are

MILLS, CrossCut, Hand, Pannel, Circular, brass
and iron back Compass, Bilevel Web, and Rip-
ping Saws; (cast and German steel;) "Butcher's"
Furnace, turning, and socket Chisels; Gouges;
Plane Irons and Drawing Knives.

"Hawes" patent steel Squares; iron do.; Box
wood Rules; Pated Squares; Spike Shaves; Bra-
uers and B. S. Compases; cast steel carpenter's
Hammers; Gimblets.

All wrought Norfolk Latches; patent cast Butts.
"James" Wood Screws; Cut Tacks; Sparables;
Brads; Iron Bolts; Table Hinges; Screw and Sash
Pulices.

Mortice, Rabbed, 5, 6, 7 and 8 inch Knob
Locks; Closet, Trunk, Chest, Cupboard, Till, Bas-
tard Plate, and Pad Locks.

Mortice Latches; Sash Fastners; Portable Desk
Lock.

"Ibbotson's" cast steel Files; "Greaves and
Sons" German steel do. (of all descriptions;) Hin-
dostan Oil Stone; Shovels; Spades; Sickles; Scythes; Garden Rakes; Vices; Anvils; Halter
Chains; Sheep Shears; Hoes.

Glass and Brass Commode Knobs; Commode
Rings; Escutcheons; Brass Socket Castors; Brass
Nails; Sand Paper; Drive and Screw Knobs; Brass
Buttons; Cupboard Turns; Lifting Handles; Brass
Butt Hinges.

Shoe Hammers; Shoe Pincers; Nippers; Pliers;
Sewing, Pegging, Saddle, and Brad Awls; Shoe Tacks;
Cutting Pliers; flat and round do.; Wire Gauges;
Curry Combs; Brass and Block Tin Cocks; Mo-
lasses Gates; Scale Beams; Glue Kettles; Weights;
Jack Chains; Cast Steel; Broad Hatchets.

Japanned Saddlery; Plated Gig Hames; Sad-
dlers' Hammers and Knives.

English Brass Kettles; Brass Andirons; Shovel
Tongs; "Sindlers" Sad Irons; Tailors' Irons;
Ruffle Iron; "Mussey's" patent Gridiron; Toast-
ing and Waffle Irons; Frying Pans; composition,
wrought iron, and copper Tea Kettles; Japaned
Lamps; Tea Trays; Wine Waiters; Snuffers and
Trays; Bread Trays; Brass and plated Candle-
sticks; Iron do.; Coffee Mills; Signal Lanterns;
House and Dinner Bells; Britannia and Block Tin
Teapots;

POETRY.

THE PHARISEE AND THE PUBLICAN.

"Stand by!" cried the Pharisee, "dare not to mar
Holy prayers with thy sin-chequer'd vow!"
The publican heard, and retreated afar;
From the scowl of the hypocrite's brow;
The one through the temple with majesty swept,
With his hundreds admiring around:
The other returned to a corner and wept,
As he bent his meek eyes on the ground.

"I thank thee, O God," said the former, "that I
Have not here for my sins to atone;
From fraud, and extortion, and lewdness I fly,
Nor was e're as a publican known;
Still twice in the week I am careful to fast;
All my tithes I as faithfully pay;
And thus have good hope that in heaven at last
I shall all thy bright glories survey!"

Meanwhile had the publican frequently sighed,
And as often had smote on his breast;
"Have mercy, O God!" he at intervals cried,
Upon me a poor sinner confessed!
Have mercy O God, for polluted and vile,
Is myself no perfection I see;
But design on thy creature one instant to smile,
And thy spirit shall change even me!"

And what was the judgment the Saviour pronounced
As he told of this singular pair,
And thus to his listning disciples announced
Both the nature and object of prayer—
Half worship'd, the one mid't his followers stalked,
To his home, with his guilt unforgiven;
The other alone in his penitence walk'd,
But at peace with himself and with heaven!

From the Christian Hearer.

APOSTOLIC PREACHING.

No preaching is Apostolic in which Christ Jesus—his cross and his resurrection—his grace and his glory, are not prominent. The doctrines which the Apostles preached, are called the *preaching of the cross*; (1 Cor. i. 18.) the doctrine of a crucified Saviour, his death on the cross for the sins of the world. O that this ever were, O that this may ever be, the grand and distinguishing feature of the discourses of all that minister in holy things. Nothing else is the scriptural way of preaching—nothing else is blessed of God.

The Apostles preached *Christ crucified as the leading truth of Christianity*. The atonement for sin made by his death was their glory. "God forbid," says St. Paul, "that I should glory, save in the cross of our Lord Jesus Christ." Gal. vi. 14. It is evidently that remarkable and astonishing fact which eminently distinguishes Christianity from all other systems of religion whatsoever.

Look at the character and glory of him who died. It is not merely man, nor an angel of light, nor a creature even of the highest excellence. It is the Creator of every creature—the Lord from Heaven—the son of God. He is over all, God blessed forever. He "in the beginning was with God, and was the true God; Jehovah by whom all things were made, and without whom was not any thing made that was made."

This glorious God was manifested in the flesh. God sent "his own son in the likeness of sinful flesh, and for sin." Rom. viii. "He who being in the form of God thought it not robbery to be equal with God—made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 7. He became a little child, was subject to his parents, lived many years in the world, laboured at his reputed father's business, and appeared as a "man of sorrows." The Lord of all worlds so humbled himself, that on earth he had not where to lay his head; and he, a patient sufferer, was opposed, persecuted, mocked, ridiculed, and spit upon, by his own creatures. He underwent the extremest agony of body and soul. He sweat great drops of blood in that suffering. He was tried, condemned, and crucified, by his own people, even those whom he came to save.

These are facts declared in the Bible; and surely such facts are the most astonishing and stupendous, that the mind of man can possibly contemplate. They are the more deeply impressive to us, as we have the more intense interest in them. We are assured that he bore our sins in his own body on the tree; and that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." What truths then can possibly be of greater moment to sinful creatures? Without this hope, we might lie down in despair under the burden of sin, guilt and misery; and the dread of eternal wrath, from a justly offended Creator.

We are also assured, that through death, Christ, our Lord, overcame Satan, our chief adversary, and vanquished every other spiritual enemy. He made the conquest at the very time that he seemed conquered. And now he lives for evermore the Saviour of sinners. He thus describes himself,—"I am he that liveth, and was dead; and, behold I am alive forevermore! Amen; and have the keys of death and hell." Rev. i. 18. He rose from the grave a triumphant conqueror, and is now seated at the right hand of God, the Redeemer, Deliverer, and intercessor of his people, even of all them that trust in him.

Such is the doctrine of a crucified Redeemer. It is the centre of all other truths. They all flow from this, they all cling to this, and hang round this; it is the support, stay, and illustration of every other revealed truth.—Hence we may observe, that whatever other doctrines the apostles preached, they taught them in direct connection with this leading truth; and on whatever duties they insisted, it is from this they lead us to discharge them.—Do they declare the love of God? it is from this topic it derives its brightest evidence—

"Hereby perceive we the love of God, because he laid down his life for us." Do they exhibit his justice? this propitiation is set forth to shew that God is just, and the justifier of him which believeth in Jesus. Do they urge dedication to God? here is its main spring; "ye are bought with a price, therefore glorify God in your body and your spirit which are his."—Do they seek to comfort Christians? they tell us, "in that Christ himself suffered, being tempted, he is able to succour them also that are tempted; he is touched with a feeling of our infirmities." Do they endeavour to alarm and awaken the careless? it is by this appeal, "How shall we escape, if we neglect so great salvation?" Are we taught to be humble, and to give place to others? here is the motive—"Whosoever will be chief among you, let him be your servant, even as the son of man came not to be ministered unto, but to minister, and give his life a ransom for many." Are we instructed how to discharge relative duties? it is still from the same doctrine—"Husbands, love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it."

From the Natural History of Enthusiasm.

The moping sentimentalism which so often takes the place of Christian motives, is to be avoided, not merely because it holds up pity to the view of the world under a deplorable disguise; nor merely because it deprives its victims of their comfort; but chiefly because it ordinarily produces inattention to the substantial matters of common morality. The mind, occupied from dawn of day till midnight, with its own multifarious ailments, and busied in studying its pathologies, utterly forgets, or remissly discharges, the duties of social life; or the temper, oppressed by vague solicitudes, falls into a state which makes it a nuisance in the house. Or, while the rising and falling temperature of the spirit is watched and recorded, the common principles of honor and integrity are so completely lost sight of, that, without explicit ill-intention, grievous delinquencies are fallen into, which bring a deluge of reproach upon religion. These melancholy perversions of Christian piety might seem not to belong, with strict propriety, to our subject; but in fact religious despondency is the child of religious enthusiasm. Exhaustion and depression succeed to excitement, just as debility follows fever. Yesterday the unballasted vessel was seen hanging out all the gaiety of its colors, and spreading wide its indiscretion before a breeze; but the night came, the breeze strengthened, and to-day the hapless bark rolls dismasted, without help or hope, over the billows.

Amid the various topics touched upon by Paul, Peter, John, and James, we scarcely find an allusion to those questions of spiritual sociology which, in later periods, and especially since the days of Augustine, and very much in our own times, have filled a large space in religious writings. The Apostles believed, with unclouded confidence, the revelation committed to them of judgment to come—of redemption from wrath by Jesus Christ, and of eternal glory: these great facts filled their hearts, and governed their lives: and, in conjunction with the precepts of morality, were the exclusive themes of their preaching and writing. Evidently they found neither time nor occasion for entering upon nice analyses of motives; or for indulging fine musings and personal melancholies; nor did they ever think of resting the all-important question of their own sincerity, and of their claim to a part in the hope of the gospel, upon the abstract dialectics which have since been thought indispensable to the definition of a saving faith.

Assuredly the Christians of the first age did not suppose that volumes of metaphysical distinctions must be written and read before the genuineness of religious professions could be ascertained. The want, in modern times, of a vivid conviction of the truth of Christianity, is, probably, the occasional source of many of these idle and disheartening subtleties; and it may be believed that a sudden enhancement of faith—using the word in its unsophisticated meaning, throughout the Christian community, would dispel, in a moment, a thousand dismal and profitless refinements, and impart to the feelings of Christians that unvarying solidity which naturally belongs to the perception of facts so immensely important as those revealed in the Scriptures."

WISDOM BETTER THAN BEAUTY.

Extract from Models of Female Character, from Scripture History. By Rev. Charles Buck, author of the Young Christian's Guide, &c.—a valuable little work, republished by J. Loring, Boston.

From the consideration of the whole character of Abigail, we may learn to prefer wisdom to beauty. Her beauty might allure, but it was her wisdom that conquered. Wisdom without beauty, is infinitely better than beauty without wisdom. "As a jewel of gold in a swine's snout, so is a fair woman without discretion." Prov. xi. 22. And yet, alas! what considerable more attention is there to adorn the person, than to improve the mind; what plans thought of, what expenses incurred, what fatigue suffered, to set off the exterior part to advantage; while the mind is left without culture, the understanding uninformed, time wasted, and the best interest neglected.

Many hours at the toilet, to observe the features, decorate the body, and adjust every thing with exact proportion, while the soul is never brought to see itself in the glass of God's word; no attention paid to the ornaments of the mind; no question asked, with what dress it shall appear before God. Let me entreat you, my dear readers, to value a rich understanding above a splendid attire or a beautiful countenance.—After all we can say of beauty, it is but dust, refined and moulded into a finer frame, and adjusted with more exact proportion; it is still earthly; but wisdom cometh down from above, it is an emanation from the Deity. Beauty is often the source of misery; but wisdom is the security against it. Beauty has charms, but

so alluring as to draw from the path of duty; wisdom always provides against danger. Beauty is transporting, and often violent; wisdom is deliberative, prudent, and sure. Beauty is transient and fading; but wisdom does not with the possessor, cannot be buried in the tomb, but attends the happy spirit to a better world. "Ye, wisdom is a defence, and knowledge is a defence; but the excellency of knowledge is that it giveth life to them who have it." Eccles. vii. 12.

From the character of Abigail we may learn not to be proud of our accomplishments, either of body or mind, seeing they are often embittered with severe and heavy trials. Here was an amiable woman in connection with Nabal, a despot and a fool; the situation he had brought her into by his ill nature and ill manners, was distressing indeed; and but for her wisdom the consequence would have been fatal. Do you possess beauty? Have you talents? Are you admired for your person, and applauded for your wisdom? Be not high minded, but fear. Let humility be the sacred valley through which you walk, lest the very qualities you possess become a snare. Learn to expect difficulties. No eminence of station, no extraordinary talents, no beauty of person, no accomplishment of life, can secure us from trials and sorrow. The Almighty has been pleased in the present state to send such trials as to serve as a counterpoise, to preserve the equilibrium of the mind. These we must expect; for these we must prepare; and these must operate as so many incentives to humility and dependence on Him who alone can make us happy.

Learn that though our comforts may be mixed with crosses, that wisdom will ensure its own reward. Abigail was first congratulated by the King, and afterwards married by him. Ah! how little did she think of this honor, when she, with a throbbing breast and aching heart, went out to meet him, to ask forgiveness and turn away his wrath. Let us here learn that wisdom is the path to honor; and that sooner or later it shall be crowned with success. "Understanding is a well-spring of life to them that have it." From this we draw the choicest comforts, and secure the most permanent blessings. This is a principle also which will never be useless; it is a spring, a portable fountain we may carry about with us, which will be always refreshing, invigorating, and conducive to happiness. "Exalt her, therefore, and she shall promote thee; she shall bring thee to honor when thou dost embrace her."

Lastly, learn to estimate characters by a right rule. It is not the lustre of riches, the glare of power, the brilliancy of dress, the publicity of station, or any adventitious circumstances of an exterior nature, that constitutes genuine worth. Beware of being captivated by these, and you, especially, my fair readers, learn in what the excellency of the female character consists: a knowledge of God, with a heart devoted to his praise, with all the attendant fruits of this principle, should be your glory. Beauty, address, form, courtesy, softness, delicacy, ease, may characterize you as women that are amiable, but it is only wisdom and knowledge that can render you happy at home, useful in society, calm in a dying hour, and forever blest in a better world. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, shall be praised."

YOUTH'S DEPARTMENT.

From the N. Y. Evangelist.

SCRIPTURE STORIES FOR CHILDREN.

After Elisha died, other prophets arose.—They preached to the people, and admonished them; but all in vain. They had become peculiarly vile. And God punished them for their wickedness. He sent Jeremiah the prophet, to tell them that he would do so; but they would not mind what he said. And when people will not care, though they are faithfully warned for their good, we may be sure they are always near ruin. God told them that if they did not repent of their sins, and forsake them, he would bring up Nebuchadnezzar, King of Babylon, against them, and that he would give them as captives into his hands.—This he was obliged to do at last, for their idolatry and impiety. The monarch of Babylon sent his armies against Jerusalem, and took it, and burnt the magnificent temple, which Solomon had built, to the ground. The vessels of gold and silver, and Zedekiah the King, with his nobles, and the people, were carried away into Babylon. God promised, however, by his servants, to bring them up again, to rebuild their city and temples, after a captivity of seventy years. In the midst of merited judgments, the gracious God always remembers mercy.

The fire which would not burn the praying children.

Some of the Jews, who had been carried away into captivity were truly pious. These were accustomed, most likely on the Sabbath day, to sit down by the streams of Babylon, to deplore the fallen state of their country, and of their temple. They hanged their harps on the willows, by the side of the waters. They were disconsolate, and wept, when they remembered Zion.

But God did not forsake them. He will never leave nor forsake those who put their trust in him; and he sent his prophets to comfort and to cheer them. He interposed very often for their deliverance, during their stay in Babylon. I will relate two very remarkable instances of his great kindness.

Nebuchadnezzar, king of Assyria, was a wicked man. He reigned over a very large kingdom. The principal city, as I have mentioned, was called Babylon. He did not fear, nor love, nor serve the great God. Indeed he did not acknowledge that there was any one greater than himself.

One day he took it into his head to make a great image of gold; and he had it set up in a large plain, near the place in which he dwelt. And he sent forth a command, that all his subjects should come to this image; and that, as

soon as they heard the sounds of many kinds of music, they should all fall down, and worship this golden image.

This was a very foolish thing! For the image could not see, nor hear, nor move, nor speak, nor do any thing good or bad. They might as well have worshipped a block of wood, or of stone; indeed they might. And they were so silly, and so wicked, as to fall down and worship this senseless image; for the king said, if any one would not do so, he should be cast directly into a burning fiery furnace.

But did every one worship the image? No. There were three young men whose names were Shadrach, Meshach, and Abednego, who loved and feared the living and true God; and they did not fear the King's displeasure, nor the burning fiery furnace; and they told the King that the God whom they served was able to deliver them out of his hand. And the King was very angry with them, and said, that their God should not deliver them out of his hands. And he had the furnace heated seven times hotter than it was wont to be heated.

He was so cruel as really to cast them into this fire. They were bound and thrown into the midst of the furnace, which was so hot, that the men who threw them in, were killed by the fire. But the three young men were not killed. They were not at all hurt. The Son of God, whom they worshipped, came into the furnace to them, and would not permit the fire to burn them. Not a hair of their head was singed; neither were their garments burnt: nor did even the smell of fire pass on them. The fire will not burn, the water will not drown, and death cannot kill, without God's permission. Whoever may bid us do any thing that is contrary to God's holy word, we must not do it, though we be called to suffer pain and loss. God can easily make us amends for all that we endure for his sake. You see the great God is able to deliver us out of the most dreadful trials. These three young men, no doubt prayed to God to save them in this great affliction, and see what prayer did—it brought down the Son of God to save them from the burning fiery furnace.

From the Christian Index.

REASONS FOR BELIEVING THE BIBLE TO BE THE WORD OF GOD.

Young persons among all denominations of Christians, would do well to commit to memory the following reasons in support of the authenticity of the Holy Scriptures; with the view to fortify their minds against the objections of infidels.

1. Because what we learn from the natural world of the existence, power, wisdom, and goodness of God, agrees with what the Bible states of them.

2. Because a book like the Bible was much needed, to make the will of God more clearly known to man, than nature alone could do.

3. Because holy men were inspired to write, without error or mistake, those truths and facts with which they were previously acquainted, or which had been made known to them by the Holy Spirit.

4. Because the accounts given in the Bible by various writers, differ from each other so far as to prove that they had not consulted together, and yet agree in the main particulars, so harmoniously as to prove their truth.

5. Because the fulfilment of many prophecies, proves that the Bible contains the truths of God.

6. Because many miracles that were wrought prove that the Bible contains a religion which came from God.

7. Because the account which the Bible gives of the condition of man, agrees with his real estate all over the world.

8. Because the subjects contained in the Bible were so very acceptable to the friends of religion, and so very objectionable to its enemies, that under such contending circumstances, nothing but truth could have been preserved.

9. Because the original copies of the Holy Scriptures were the oldest books in the world, and our English translation has been made with great care and faithfulness.

10. Because the religion of Jesus Christ as contained in the Bible, bestows the greatest benefits on all persons who believe in it, and live according to it.

TUTOR.

ON DRESS.

It is an indication of a youth void of understanding, to be wholly occupied about the decorations of his person, and the display of external pomp, or accomplishments. There is an attention to the decencies of dress, which is conducive to the well-being of society. And if by an attention to manners, men may smooth the asperities of social intercourse, and render themselves more pleasant and agreeable to each other, this also is laudable, and a Christian duty. But there are many with whom the adorning of their persons is the principal source of self-satisfaction, and the chief business of life. Man is an intelligent being. He has glorious faculties to cultivate. He has an immortal soul to improve. He has eternal life to secure. What can more strikingly indicate a want of that wisdom, by which such a being should be distinguished, than to have his faculties absorbed, and his ambition satisfied, with the transient varieties of external attire? Besides, how contemptible is the distinction, which is merely superficial! The bee that gathers treasures from every flower, has not the finest coating. The eagle, that soars on majestic wings to the birth of the morning, has not the most glittering plumage. It is the butterfly, that idly flutters on the passing breeze, which the fopling emulates. The care of the body is more with him than the care of the mind. With usefulness and virtue, with knowledge, and heaven to engage him, behold him the slave of a color and fashion, placing his glory in that in which inferior animals may often vie with him, and flowers and plants exceed him. Such a young man, whom dress alone

occupies and delights, will be claimed by folly as her legitimate child. Wisdom rejects him. Intelligence sighs over him as a "young man void of understanding." —Bp. Dehon's sermon.

ANIMAL MECHANISM.

Some extracts from an article by Mr. Renie, in one of the scientific publications, gives a curious account of the cleansing apparatus of several animals and insects, from which we now quote:

"The chief instrument employed by the cat is her tongue; but when she wishes to clean the parts of her fur which she cannot reach with this, she moistens, with saliva, the soft spongy cushions of her feet, and therewith brushes her head, ears and face, occasionally extending one or more claws to comb straight any matted hair that the foot-cushion cannot bring smooth, in the same way as she uses her long tufts in the part within her reach. The chief and most efficient cleaning instrument of the cat, however, is her tongue, which is constructed somewhat after the manner of a curry-comb, or rather of a wool-card, being beset with numerous horny points, bent downwards and backwards, and serve several important purposes, such as lapping milk, and filing minute portions of meat from bones. But what falls chiefly to be noticed here, is its important use in keeping the fur smooth and clean; and cats are by no means sparing in their labor to effect this. The female cat is still more particular with her kittens than herself, and always employs a considerable portion of her time in licking their fur smooth.

"It requires the employment of a microscope of considerable power, to observe the very beautiful structure of the foot of the two-winged flies (*Musca*,) which still more closely resembles a currycomb than the tongue of the cat does. This structure was first minutely investigated by Sir Edward Home and Mr. Bauer, in order to explain how these insects can walk upon a perpendicular glass, and can even support themselves against gravity. Of the structure of the foot of flies, considered as an instrument for cleaning, I have not hitherto met with any description in books of natural history, though most people may have remarked flies ever and anon brushing their feet upon one another, to rub off the dust, and equalizing assiduous in cleaning their eyes, head, and corset with their fore legs, while they brush their wings with their hind legs. In the common blow-fly (*Musca carnaria*) there are two rounded combs, the inner surface of which is covered with down, to serve the double purpose of a fine brush, and to assist in forming a vacuum when the creature walks on a glass, or on the ceiling of a room. In some species of another family (*Tip*